Not in TPL

MINUTES

OF

SEVERAL CONVERSATIONS

BETWEEN

The Ministers

OF THE

WESLEYAN METHODIST CHURCH

IN CANADA,

AT THEIR

TENTH ANNUAL CONFERENCE,

BEGUN IN HAMILTON,

ON WEDNESDAY, JUNE 10th, 1835.

TORONTO:

PUBLISHED AND SOLD AT THE CONFERENCE OFFICE.

1835.

Price—Seven Pence Halfpenny.

GUARDIAN OFFICE—J. H. LAWRENCE, PR.

MINUTES.

Question I.

What Preachers are this year admitted into full connexion with the Conference and ordained?

Answer. Horace Dean, John Baxter.

Ques. II. What Preachers remain on trial?

Ans. John Sundy, (Chippewa Indian.) He has travelled three years.

N.B.—As John Sundy is frequently employed on remote Missions, the President, assisted by others, was authorised to ordain him, when convenient.

John Law, Thomas Fawcett,
John K. Williston, Thomas McMullen,
Peter Ker, Heman Davis,
William McFadden, Moses Walker, (Mohawk Indian.)

These have travelled two years.

John G. Manly, George Playter,
Vincent B. Howard, Stephen Brownell,
Benjamin Slight,* John Douse,*
Jonathan Scott, Jonathan Gladwin,
William Steer.

These have travelled one year.

* These have been ordained, in order to administer the ordinances on the Missions to which they have been appointed.

Ques. III. What Preachers are now received on trial?

William Deverell, Solomon Snider,
Schuyler Stewart, Thomas Hurlburt,*
James Ward, John McIntyre,
Hannibal Mulkins, Daniel Berney,*
John Flanagan, Benjamin Nankeville.
Adam Townley, (having travelled two years in L. C.)

* Thomas Hurlburt being employed in a remote Mission, was ordained, and Daniel Berney, who was not present at the Conference, was elected to ordination.

Ques. IV. What Preachers have DIED since the last Conference?

Ans. 1. JOHN WATSON, a native of Nafferton, in Yorkshire, England, aged 26 years. Brother Watson was a man of affable manners, of ardent piety, and of truly Christian deportment, which secured to him the friendship and esteem of most of his acquaintances. His preaching was distinguished by its clearness and evangelical simplicity; and his zeal for the salvation of souls rendered him an instrument of great good to many who sat under his ministry. He possessed a sound understanding and a retentive memory, which he laboured assiduously to cultivate; and had it pleased the great Disposer of events to spare his life, there is reason to believe his talents would have been of great service to the Church, from which he was suddenly removed, at Hamilton, in the Gore District, on the 21st day of Aug. 1834, exulting in the salvation of the Gospel, in the second year of his ministerial labours.

2. KING BARTON, a superannuated Preacher, lately in connexion with the Irish Conference, having been a member of that body nearly thirty years. He was suddenly removed at St. Clair, whither he had recently proceeded to settle his family.

Ques. V. Are there any OBJECTIONS to any of our Preachers?

Ans. None. They were examined one by one.

Ques. VI. What Preachers have *desisted from travelling?* Ans. None.

Ques. VII. Who are the SUPERNUMERARIES?

Ans. 1. Wyatt Chamberlayne, without claim on the funds.

2. John Carroll.

Ques. VIII. Who are the SUPERANNUATED Preachers?

Ans. Thomas Whitehead, David Youmans,
James Wilson, Franklin Metcalf,
*Charles Wood, *Philander Smith,
*William Brown, *Andrew Taylor, who has been received this year from the Irish Conference.

* These have no claim on the funds.

Ques. IX. How are the Preachers STATIONED for the ensuing year?

Ans. As follows: *viz.*,

WILLIAM LORD, *President of the Conference.*

I.—NIAGARA DISTRICT.

Hamilton,—Wm. Ryerson, E. Shepherd, S. Rose.
Stamford,—A. Irvine, A. McNab.
St. Catharines,—T. Bevitt, Edwy Ryerson.
Canboro',—R. Phelps, P. Ker.
Long Point,—J. Messmore, J. Musgrove.
Brantford,—Adam Townley, who shall change with the Missionary at Saltsprings every other Sunday.

WILLIAM RYERSON, *Chairman.*

II.—LONDON DISTRICT.

London,—David Wright, John Law.
Westminster,—C. Vandusen, John Williston.
Gosfield,—John Baxter, James Ward.
Oxford,—J. S. Atwood.
Thames,—William Griffis.

DAVID WRIGHT, *Chairman.*

III.—TORONTO DISTRICT.

Toronto City,—Matthew Lang, who is our Book Steward; J. C. Davidson; Ephraim Evans, who is our Editor.
Yonge Street,—John Beatty, H. Mulkins.
Newmarket,—H. Dean, one wanted.
Toronto Circuit,—E. Stoney, T. McMullen.
Nelson,—James Norris, G. F. Stewart.
Dumfries,—S. Belton, B. Nankeville.
Whitby,—Robert Corson, Thomas Fawcett.
Brock,—One wanted.

JAMES RICHARDSON, *Chairman.*

IV.—BAY OF QUINTE DISTRICT.

Kingston,—Joseph Stinson, General Superintendent of Missions; Egerton Ryerson.
Gananoque,—William Steer.

Bay of Quinte,—R. Heyland, D. McMullen.
Waterloo,—M. Whiting, L. Warner.
Hallowell,—R. Jones, G. Poole.
Belleville,—H. Wilkinson.
Cobourg,—H. Biggar, John Flanagan.
Peterboro',—John Black, William Deverell.
Sidney,—G. Ferguson. One wanted.
Murray,—S. Huntingdon, Heman Davis.

JOHN RYERSON, *Chairman.*

V.—AUGUSTA DISTRICT.

Brockville,—J. Carroll, A. Taylor, supernumerary.
Prescott and *Augusta*,—Ezra Adams, Wm. H. Williams, J. G. Manly.
Matilda,—Henry Shaler, Solomon Snider.
Elizabethtown,—C. R. Allison. One wanted.
Rideau,—William Patrick, V. B. Howard.
Perth,—James Brock. One wanted.
Mississippi,—W. McFadden, John McIntyre.
Richmond,—James Currie.
Ottawa,—A. Hurlburt, S. Brownell.
Bytown and *Hull*,—Ezra Healy, (who will visit Ottawa and Richmond,) George Playter.
Clarendon,—Daniel Berney.
Crosby,—Thomas Harmon.

ANSON GREEN, *Chairman.*

VI.—MISSION STATIONS.

Joseph Stinson, *General Superintendent of Missions.*
Credit,—W. Case, P. Jones, who shall spend part of his time at Coldwater, and other Stations, as the Superintendent may direct.
Lake Simcoe and *Coldwater*,—J. Scott.
Rice Lake and *Mud Lake*,—G. Miller.
Muncey Town and *Delaware*,—S. Waldron.
Grape Island,—John Sundy.
Amherstburgh,—B. Slight.
Goderich and *Sahgeeng*,—J. Armstrong, T. Hurlburt.

Grand River,—John Douse.
St. Clair,—James Evans.
Isle of Tanti,—J. Gladwin.
Guelph,—one wanted.

E. Evans, *Editor of the Christian Guardian.*

William Lord and Egerton Ryerson, (President and Secretary of the Conference,) delegates to attend the American General Conference, to be held in Cincinnati, May, 1836, in order to negociate on the claims of this Conference upon the New York Book Concern.

Ques. X. What is the number of members in our Societies?

Ans. As follows, viz:—

Circuits.	Whites.	Indians.	Coloured	Total.
Stamford,	402	.....	.....	402
St. Catherines,	453	.....	.....	453
Canboro',	244	.....	.....	244
Ancaster,	596	.....	.....	596
Long Point,	592	.....	.....	592
Westminster,	411	.....	.....	411
Gosfield,	307	.....	.....	307
Oxford,	113	.....	.....	113
Thames,	239	.....	.....	239
London,	240	.....	6	246
Toronto city,	260	.....	29	289
Dumfries,	405	.....	.....	405
Nelson,	462	.....	.....	462
Toronto,	514	.....	.....	514
Yonge Street,	602	.....	.....	602
Newmarket,	644	.....	.....	644
Whitby,	400	.....	.....	400
Brock,	119	.....	.....	119
Hull,	83	.....	.....	83
Ottawa,	362	.....	.....	362
Kingston West,	104	.....	.....	104
Kingston North,	140	.....	.....	140

Circuits.	Whites.	Indians.	Coloured	Total.
Waterloo,	442	.....	.....	442
Bay of Quinte,	620	.....	.....	620
Hallowell,	575	.....	.....	575
Belleville,	116	.....	.....	116
Sidney,	300	.....	.....	300
Murray,	346	.....	.....	346
Cobourg,	404	.....	.....	404
Cavan,	235	.....	.....	235
Brockville,	73	.....	.....	73
Matilda,	515	.....	.....	515
Augusta,	605	.....	.....	605
Elizabethtown,	517	.....	.....	517
Rideau,	524	.....	.....	524
Perth,	156	.....	.....	156
Mississippi,	199	.....	.....	199
Richmond,	348	.....	.....	348
Bytown,	162	.....	.....	162
Prescott,	34	.....	.....	34
Missions.				
Credit,	14	75	.....	89
Lake Simcoe,	54	203	.....	257
Rice Lake,	6	162	.....	168
Amherstburgh,	16	28	.....	44
Grape Island and Mohawk Mission,	26	87	.....	113
Grand River,	20	140	.....	160
Sahgeeng,	2	57	.....	59
Marmora,	50	.....	.....	50
Clarendon,	50	.....	.....	50
Muncey Town,	.....	157	.....	157
Isle Tanti,	61	.....	.....	61
	14162	909	35	15106

Total numbers last year, ... 14930

Increase, ... 176

GENERAL STATEMENT OF WESLEYAN METHODISTS THROUGHOUT THE WORLD.

Number of members in Great Britain, as reported in the Minutes of the British Conference for 1834, is 291,939

Ditto in Ireland, ... 25,614

Ditto in Stockholm, Germany, France, Gibraltar, and Malta, ... 846

Ditto in Continental India and Ceylon, .. 955

Ditto in New South Wales, Van Dieman's Land, New Zealand, and the Friendly Islands, ... 4,811

Ditto in South and West Africa, ... 1,660

Ditto in the West Indies, ... 31,676

Ditto in Lower Canada, New Brunswick, Nova Scotia, and Newfoundland, ... 8,356

Total number of members in the Foreign Stations under the care of the British Conference, ... 48,304

The number of members under the care of the several Conferences in the United States, as reported in their Minutes for 1834, is 638,784

Number of members under the care of the Conference in Upper Canada, is 15,106

Total number of members in the Wesleyan Methodist Societies throughout the world, exclusive of regular Travelling Preachers, who are statedly employed in the work of the Ministry, 1,019,747

The number of regular Travelling Preachers, and of Supernumerary and Superannuated Preachers, according to their Minutes for 1834, is as follows, viz:

In Great Britain,

Regular Preachers, ... 798

Supernumerary and Superannuated, ... 124

—— 922

In Ireland,

Regular Preachers on Circuits, ...	86	
Missionaries, ...	24	
Supernumerary and Superannuated,.....	38	
		— 148

In the Foreign Stations,

Regular Preachers and Assistant Missionaries	232	
Supernumerary and Superannuated,.....	4	
		—— 236

In the United States Connexion,

Regular Preachers in Circuits, and Missionaries to the Indians,.....	2,458	
Supernumerary and Superannuated, ...	167	
		—— 2,625

In Upper Canada,

Regular Preachers and Missionaries,.....	85	
Supernumerary and Superannuated,.....	10	
		— 95
Total throughout the world, ...		4,026

Ques. XI. What has been collected for the contingent expenses and for making up the allowances of the Preachers?

CIRCUITS.	Nos. in Society.	£	s.	d.	Amount collected last year. £	s.	d.
Ans. Stamford, ...	402	8	11	10	£8	2	10
St. Catharines,.....	453	11	6	11	3	10	9
Canborough, ...	244	6	7	4	3	16	10½
Ancaster, ...	596	11	16	6½	5	5	0
Long Point, ...	592	6	2	9	6	6	11½
Westminster, ...	411	1	7	6	1	0	0
Gosfield, ...	307	3	7	6	Nothing.		

CIRCUITS.	Nos. in Society.	£	s.	d.	Amount collected last year.		
London,	240	4	7	6½	3	1	7
Oxford,	113	1	10	7½			
Thames,	239	4	5	0	Nothing.		
Kingston,	244	5	17	4	3	5	0
Bay of Quinte,	620	3	0	0	2	5	0
Waterloo,	442	3	5	6	3	5	5½
Hallowell,	575	5	0	0	6	6	6
Bellville,	116	1	15	7	1	4	8
Cobourg,	404	3	10	9½	3	0	0
Cavan,	235	2	12	6	0	18	7
Murray,	346	3	0	0	2	17	6
Sidney,	300	2	8	9	1	17	6
Dumfries,	405	7	10	8½	4	11	2½
Nelson,	462	10	5	0	8	16	6
Toronto circuit,	514	9	2	9	2	16	6
Yonge Street,	602	9	0	0	7	17	2½
Newmarket,*	644	5	15	3			
Whitby,	400	3	16	11	0	15	0
Brock,	119	Nothing.			Nothing.		
Toronto city,	260	7	3	0	3	10	2½
Brockville,	73	2	0	9½	1	4	8
Prescott,	34	0	11	3	0	15	0
Matilda,	515	4	0	0	0	15	0
Augusta,	605	2	2	3½	1	8	2
Elizabethtown,	517	1	4	10	2	18	6
Rideau,	524	3	3	3	1	8	1½
Perth,	156	1	15	1	1	5	6
Mississippi,	199	2	5	0	1	9	6
Richmond,	346	1	7	1½	0	17	4½
Bytown,	162	2	8	5	1	13	2½
Hull,	83	0	17	0	1	7	6
Ottowa,	362	3	5	6	2	5	0
Collect'n at Conference		7	14	6			
Total,	15106	175	2	6½	101	18	4½

* Embraced in Yonge Street last year.

Ques. XII. How has this been expended?

Ans. Incidentals during the Conference,	£0	15	6
Widow of the late Thomas Madden,	25	0	0
Andrew Prindel,	35	10	7
Thomas Whitehead,	17	15	3½
James Wilson,	35	10	7
Widow of the late William Slater,	17	15	3½
David Youmans,	17	15	3½
J. S. Atwood, (to make up his deficiencies on Canboro' Circuit,)	25	0	0
Total,	£175	2	6½

Collection made among the Preachers in Conference for Mrs. Madden and Mrs. Slater, £ 6 15 1½

Paid as follows:

Mrs. Madden,	£3	7	6¾
Mrs. Slater,	3	7	6¾

Ques. XIII. What Circuits are deficient in making up the allowances of the Preachers?

CIRCUITS.	£	s.	d.	Numbers in Society.
Ans. Canboro',	51	0	2	244
London,	12	5	0	240
Gosfield,	25	17	0½	307
Oxford,	21	18	6	113
Thames,	0	15	8	239
Whitby,	47	3	2	400
Sidney,	43	6	4	300
Brock,	5	0	0	119
Kingston,	26	4	3½	244
Waterloo,	22	6	4½	442
Bay of Quinte,	19	12	4½	620
Hallowell,	24	8	0	575
Brockville,	39	12	6	73
Matilda,	17	7	1	515

CIRCUITS.	£	s.	d.	Numbers in Society.
Augusta,	33	8	4	605
Elizabethtown,	41	19	9	517
Rideau,	12	12	1½	524
Perth,	7	1	6	156
Richmond,	18	10	10	346
Bytown,	7	3	6¼	162
Cavan,	58	3	9	235
Ottawa,	25	8	11	362
Hull,	2	2	4½	83
Total,	563	7	7¼	

N.B.—The rest of the Circuits have paid their Preachers their estimated disciplinary allowances.

MISSIONS.

Ques. XIV. What are the Resolutions of the Conference in reference to the Laws and Regulations of the Missionary Society?

Ans. I. This Institution shall be designated *The Missionary Society of the Wesleyan Methodist Church in Canada, Auxiliary to the Wesleyan Methodist Missionary Society.*

II. The object of this Society is to excite and combine on a plan more systematic and efficient than has heretofore been accomplished, the exertions of the Societies and Congregations of the Wesleyan Methodist Church (and others, who are friends to the conversion of the heathen world, and to the preaching of the Gospel generally,) in the support and enlargement of Missions, which were first established by the Rev. John Wesley, A. M., the Rev Thomas Cooke, L. L. D., and others; and which are now, or shall be, from year to year, carried on under the sanction and direction of the Wesleyan Methodist Conference.

III. Every person subscribing annually the sum of *five dollars*, and upwards, and every benefactor presenting a donation of Ten Pounds, and upwards, shall be deemed a Member of this Society, and entitled, as such, to a copy of the *General* Annual Report.

IV. All Methodist Missionary Societies which have already been formed, and those which it is intended to form as soon as it shall be practicable, for the several *Districts* in the Province, into which the Methodist Connexion is divided, shall be entitled "*Auxiliary Methodist Missionary Societies*," for the Districts in which they have been, or may be formed.

All Methodist Missionary Societies already formed, or hereafter to be formed, in the particular *Circuits* of any District, shall be entitled, "*Branch Methodist Missionary Societies*" for the *Circuit*, or (where there are, or shall be, more than one such Society in the same Circuit) for the *Town*, or *Village*, or *Settlement*, in which they are, or shall be established.

V. The monies raised in any Circuit for the Methodist Missions, by Branch Societies, or other Local Associations, and all other monies, in whatsoever way collected, for the same object, shall be regularly paid, once in every quarter or oftener, into the hands of the Treasurer of the Auxiliary Society for the District in which the said circuit is situated, with the deduction only of such sums as may have been disbursed for the incidental and local expenses of the Branch Society. And the Treasurer of every District Auxiliary Society shall remit to the Treasurer of the General Auxiliary Society, once in every quarter, or oftener, all sums so received by him from the various Circuits in his District, deducting only the necessary incidental expenses incurred by the District Auxiliary Society. The Chairman of each District shall be the District Treasurer.

VI. The Secretary of every Branch Society, or other Local Association, shall forward annually to the Secretaries of the Auxiliary Society for their District, an alphabetical List of all the Benefactors and Subscribers

during the preceding twelve months, with an account of their respective contributions: stating at the same time what portion of the sums so received has been detained for local expenses, and what portion has been paid into the Treasurer of the District:—and the Secretaries of every District Auxiliary Society shall also forward annually, to the Secretary of the General Auxiliary Society, or to the Superintendent of Missions, a similar List of the Benefactors and Subscribers in all the Circuits of their District, and an abstract of the accounts of the District Auxiliary Society, showing its gross receipts, its local payments, and its remittances to the General Treasurer.

VII. All Benefactors of Ten Pounds, and upwards, and all Subscribers of five dollars, and upwards, annually, to any of the District auxiliary or Branch Societies, or other Local Associations, in connexion with this Institution, shall be deemed in right of such Benefaction or Subscription, Members of the General Society.

VIII. All persons who collect to the amount of One Shilling, and upwards, weekly, or Five Shillings and upwards, monthly, for this Institution, or for any of its Auxiliaries, Branches, or Associations, shall also be Members of the General Society, and entitled to receive a copy of each Annual Report from London.

IX. There shall be an Annual Public Meeting of the Members and Friends of this Society, connected with such religious services as may he deemed expedient by the Committee.

X. A General Committee (or standing Board) shall be appointed by the Conference, to whom shall be entrusted (in the intervals of the annual meetings of that body) the superintendence of the Collection and Disbursement of all monies raised for the Missions which are now, or may hereafter, be carried on under its sanction, and by the Preachers in connexion with it, according to the Sixth Article of Union between the British and Canadian Conferences.

XI. The Standing Committee of the Missionary Society shall this year be at Kingston, and shall consist of the following persons, viz :—

The Chairmen of Districts ; the Preachers in Kingston, Gannanoque and Waterloo Circuits ; and

Mr. James Frazer, *Treasurer*,

Mr Stephen Miles,	Mr. Charles Hale,
" J. M. Rorison,	" John Counter,
" J. Jenkins,	" John Dawson.

SABBATH SCHOOLS.

Ques. XV. Can any thing more efficient be done for the promotion of Sabbath Schools, and the instruction of the children and youth of our Congregations ?

Ans. 1. The Members of this Conference pledge themselves *individually* to pay increased and special attention to Sabbath Schools, and to the instruction of the children and youth of our congregations, as directed in the Discipline.

2. The Preachers are specially directed to use every possible exertion to introduce our *Catechism* into all Methodist Sabbath Schools and Families.

3. The Superintendent of each Circuit is directed to make out a *particular* account of all the Sabbath Schools connected with us on his Circuit, to be presented at the the District Meeting ; and a *particular* and *full* report of all the Methodist Sabbath Schools in the District shall be prepared at the District Meeting, and brought to the Conference.

THE ANNUAL RENEWAL OF THE COVENANT.

Ques. XVI. What are the directions of the Conference in respect to the reading of the Covenant?

Ans. The Conference directs the Preachers to attend to the reading and renewal of the Covenant at every appointment, on the first route round their Circuits after the commencement of the civil year.

THE IMPROVEMENT OF THE JUNIOR PREACHERS.

Ques. XVII. What further directions has the Conference to give in respect to the improvement of the junior brethren in the Ministry?

Ans. The Chairmen of Districts and the Superintendents of Circuits are directed to pay special attention to the improvement of the young Preachers under their care, in securing for them a regular home, in aiding them to procure the most suitable books, and in advising them in their studies and labours.

GOVERNMENT DONATIONS TO RELIGIOUS BODIES.

Ques. XVIII. What are the proceedings and judgment of the Conference relative to two communications, in reference to donations made by Government to certain religious bodies?

Ans. A Committee was appointed, consisting of W. Case, J. Ryerson, J. Beatty, P. Smith and T. Bevitt. This Committee presented a Report, which was received, adopted by the Conference, and ordered to be published in the printed Minutes. The Report is as follows:—

The Committee appointed to take into consideration two communications on the subject of Religious Grants, beg to report the following Resolutions, viz:

1. That the question of the control of certain revenues, being a purely legal and political one, and this being the ground of objection assumed in one of the communications, the Conference does not feel itself called upon to express any opinion—leaving every member of the Church at full liberty to entertain his own opinion on the subject.

2. That the ground of apprehension in the other communication being the dissolution of the existing relations of mutual dependence of the Preachers and Societies, the Members of the Conference most cordially and unanimously assure our brethren, that no evil could be re-

garded by us with greater dread, than the disturbance or weakening of that oneness of interest and feeling which has always existed, and does exist unimpaired, between us and the people over whom the Lord hath made us overseers.

3. That as this Conference has no interest in voluntary grants made by Government to religious bodies—none having been made to or received by it—and there being great diversity of opinion amongst our people on the subject—this Conference does not deem it a duty to pronounce any judgment on the matter—believing that it is one of those questions respecting which difference of opinion may exist without any impeachment of Christian character, or interruption of Christian fellowship.

CIRCUIT EXPENSES—ELECTION OF STEWARDS.

Ques. XIX. What can be done to reduce the current expences of the Circuits, and to promote the efficiency of the office of Stewards?

Ans. 1. The Conference earnestly recommends to the several Quarterly Meetings the erection of Parsonages on those Circuits where there are none; and that on every Circuit, where it is practicable, the furniture for the Preacher's house be procured.

2. In accordance with the requests of several Quarterly Meetings, and of the Stewards of several Circuits at the District Meetings, the Conference directs that the election of Stewards be annual; and that their election take place at the last Quarterly Meeting in the civil year.

COMMITTEE FOR GUARDING OUR RELIGIOUS PRIVILEGES.

Ques. XX. What shall be done to guard the rights, and privileges, and property of the Connexion?

Ans. A Committee shall be appointed for this purpose, during the ensuing year, consisting of the President and Secretary of the Conference; Wm. Case, Ex-President of the Conference; Chairmen of Districts, Superinten-

dent of Missions, the Preachers in Toronto City Circuit, together with the following gentlemen, who are respectfully requested to lend their counsel and aid, should occasion require, *viz:*

Mr. J. R. Armstrong, ...*City of Toronto.*
" Jonathan Dunn, ...*City of Toronto.*
" Alexander Davidson, ..*Port Hope.*
" William MacDonald, ..*Hamilton.*
" John Counter,.....*Kingston.*
" Justus W. Williams, ..*Oakville.*
James Dougall, Esq .....*Hallowell.*
Mr. Billa Flint, ...*Belleville.*
" Andrew Sharp,.....*Brantford.*
" Samuel McAfee, ...*Bertie.*
John Scatchard, Esq., ...*London.*
George H. Detlor, Esq.,...*Napanee.*
Samuel Pennock, Esq.,....*Brockville.*
George Brouse, Esq., ...*Matilda.*
Lewis G. Gordon, Esq., ...*Amherstburgh.*
William Brown, Esq., ...*Wolford.*

The Editor of the Christian Guardian to be Secretary, with authority to call meetings of the Committee; five of whom shall form a quorum for the transaction of business.

Ques. XXI. Where and when shall our next Conference be held?

Ans. In Belleville; on the second Wednesday in June, 1836, at 9 o'clock, A. M.

Signed, in behalf and by order of the Conference,

WILLIAM LORD, *President.*
EGERTON RYERSON, *Secretary.*

N. B. The address of the President of the Conference is *Montreal, Lower Canada.* The address of the Secretary is *Kingston, Upper Canada.*

THE ANNUAL ADDRESS OF THE CONFERENCE TO THE MEMBERS OF THE WESLEYAN METHODIST CHURCH IN CANADA.

VERY DEAR BRETHREN:

Having been preserved by the kind providence of God, we have been permitted, during another year, to associate with you *individually*, and minister to you, publicly and privately, the word of life. It is therefore with feelings of affectionate and thankful remembrance of the past, and with anxious solicitude and hope for your future diligence in working out your salvation, we avail ourselves of the opportunity presented by our present annual meeting to address you *collectively;* hoping and praying that, by our *individual* and *collective* labours for your spiritual and eternal welfare, we may at last present you faultless before the throne of God and of the Lamb, where he that soweth and he that reapeth shall rejoice together.

A short time after our last annual meeting, the "noisome pestilence" re-appeared among us; the "pale horse and his rider" went through several of our towns and villages, and some other places, treading into the dust hundreds of our fellow subjects and countrymen. The hearts of many failed them, whilst the pestilence walked in darkness and the destruction wasted at noonday. The mysterious character of this plague, defying as it has hitherto done the utmost skill of man, either to explain its causes or prescribe a remedy against its ravages, shows it to be a special visitation of Almighty God. Selecting as it has done its victims from all ranks, conditions, characters and ages,—often too without any premonition,—it has proclaimed to all, "Gird up the loins of your minds, trim your lamps; be ye also ready, for ye know not the day nor the hour when the Son of Man cometh." One of your ministers—a youthful servant of God, of deep piety and promising usefulness—has fallen by this pestilence; but in death he triumphed in the truth and power and blessedness of that Gospel which he had begun to preach so faithfully and success-

fully to others. Several members of the Church have likewise been removed in the same sudden and affecting, and we rejoice to add, in a number of instances, in the same triumphant manner. O brethren, while we are thus mutually admonished, let us live in constant readiness for the coming of the Son of Man; and let our united supplications ascend the throne of the heavenly grace, that henceforth the angel of the everlasting Gospel may go through the length and breadth of the land, instead of this angel of terror and death. "The effectual fervent prayer of the righteous man availeth much."

Our last address was sent to you under feelings of sorrow and painful solicitude, which induced us to enter into minute detail in several statements and pastoral advices. Some who had gone out from among us, were making vigilent efforts to divide our flocks and unsettle the institutions of the Church. We resolved and counselled you to keep our rules and not to mend them; we went forth in the name of Him who had often more than delivered us in similar trials; and the result has been the return of a more general tranquility, and the prevalence, with little interruption, of an improved and enlarged spirit of brotherly love, Christian zeal and liberality. The increase of numbers in a Church is not always a proof of prosperity to which the observance and enforcement of discipline is as essential as the multiplication of converts. The amputaton of a limb is sometimes necessary to the preservation and healthfulness of the other members of the body. But we rejoice to be able to say, from the returns of numbers on the several Circuits, prepared with unusual caution and care, and after the siftings and oppositions of the year, there is a nett increase of *one hundred and seventy-six;* making a total of actual members of the Church, who meet in class, exclusive of all other classes of hearers and adherents in Methodist congregations, of *fifteen thousand one hundred and six.* We are sure you will have fellowship with us in our thankfulness and joy for these tokens of good to our Connexion. And whilst the information now possessed by our Societies generally, on almost all matters which interest

us as a body in our religious and civil relations, serves to repress party feeling and prejudice, to establish and strengthen mutual confidence, and to secure harmony of feeling and action, we beseech you, Brethren, to be co-workers with us in the great work of spreading scriptural holiness over the land. We exist as a body not for the purpose of sect or party, but for the sole purpose of presenting our bodies and spirits a living sacrifice to God, and of doing good to the souls and bodies of men as we have opportunity and ability,

To this end, let us be established and settled in the *doctrines* and *discipline* of the Church. We firmly believe our doctrines to be built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone. These doctrines are clearly and practically explained in the writings of the venerable Wesley, who has been the chosen instrument in the hand of God in raising us up as a people. His invaluable works ought to be in the hands of every Methodist family. An intimate acquaintance with them will be a security against being driven to and fro with every wind of doctrine, will store the mind with clear views of Scripture truth and of the character and perfections of the Divine Being, and will inspire in the heart a godly zeal for the glory of God and the salvation of mankind. Nor should we, as a people, be less familiarly acquainted with the *Discipline* than with the *Doctrines* of our Connexion ; nor less established and conscientious in the maintenance and observance of its principles and regulations. Attempts have been made by some to persuade you, and jealous apprehensions have been entertained by others, that the ultimate object of our Union with the British Conference was to subvert the whole of our existing economy and Discipline, and to substitute another in its place. Such apprehensions, Brethren, are groundless. There is no difference of importance between our rules and those of the British Connexion in all the regulations relative to the membership of the Church. But even in regard to the minor points of difference between the two Connexions, there is no wish on the part of the British Conference, and no

intention on our part, to disturb or alter any part of our established economy. The following is an extract of an address to us by the last British Conference, received and read during our present session:

"There is another subject of much importance, which we also strongly urge upon your attention. The plan of your discipline having been deliberately considered, at the first Conference of your union with our body, and having been confirmed by the unanimous vote of that Conference, we advise that no alteration of any considerable importance be made in that discipline, unless, after a full trial for a sufficient length of time, you shall find it absolutely necesssary to propose some change. We do not now refer to any of the essential articles of discipline, on which the union is founded, for those we trust will be strictly permanent; but we are of opinion that even in smaller points of discipline, it is not prudent to be frequently altering our modes of proceeding. The founder of Methodism said, "Do not mend our rules, but keep them." In your part of the world, it is of peculiar importance that the grand object of all our people, next to the salvation of their own souls, should be the salvation of the people around them; and that their minds should not be occupied with frequent discussions about changes in your discipline, which would occasion disputes and contentions, by which the peace of your societies may be injured, and the prosperity of the cause of God, in some measure, be prevented. By pursuing with simplicity and singleness of heart your one great concern, the salvation of immortal men, you will most directly and effectually promote the enlargement of the Redeemer's kingdom."

In these sentiments and suggestions of our Fathers and Brethren in England we cordially concur; and we trust, dear Brethren, we shall have your hearty co-operation in thus endeavouring not to "mend our rules, but to keep them"—and to keep them more strictly than ever.

We beseech you to be *punctual and faithful in your attendance upon all the means of grace.* These are the

divinely appointed medium of communicating spiritual knowledge, comfort, and prosperity. To neglect them is to forsake the fountain of living waters, and to famish and die within reach of pure and refreshing streams. Never neglect the *preaching of the word*, whoever may be the preacher. He is sent to you in the providence of God; therefore hear him, and hear him in humility, faith and love, and thereby good shall come unto you. And never be absent from your *class* or *prayer meeting*, whether held on Sabbath or during the week. In *class meeting* we edify one another in *speaking*, and obtain counsel and encouragement; in *prayer meeting* we edify one another in *prayer*, and obtain the supply of our need; in both we have fellowship with the Father, the Son, and the Holy Ghost, and with each other. Our *relish* for these means of grace, and punctuality in attending them, may be regarded as the pulse of our spiritual healthfulness or decline. We should not only attend every public and social means of religious edification,—the preaching of the word, love-feast, the Lord's supper, class and prayer meeting,—but attend *exactly at the time*. It is, in general, just as easy to be at the house of God at the time appointed as to delay ten, fifteen, or twenty minutes later. How many precious moments will be saved, and how many advantages derived, by observing that rule of the Discipline which says, "*do every thing exactly at the time*." Whilst we therefore direct every Preacher to begin every service precisely at the time appointed, we entreat equal punctuality on the part of our people; and whilst in the house of God there should be reverence and decorum. How irreverent, how unseemly, how indecent, to see the hat worn, to see snuffing, chewing tobacco and spitting, or to hear talking or whispering, or children running to and fro in the holy sanctuary of the Most High God! How unbecoming and contrary to our rules to see the professing Christian refuse to kneel in prayer before the Divine Majesty, or the house of God too dirty to kneel down in! The state of the house of God is not unfrequently an index of the moral condition of those who occupy it; it is designed as the

temple of Him who abhors every unclean thing,—and in its cleanliness it should be emblematical of the pure and holy Being for whose worship it has been erected.

We also affectionately recommend conscientious regularity and faithfulness in family and closet devotions, reading of the Holy Scriptures, and blamelessness of conversation and deportment. Often pray to your heavenly Father who seeth in secret—often read regularly and prayerfully the Holy Scriptures, which are able to make us wise unto salvation,—every morning and every evening assemble your family, and present the supplications of your household to the God of the families of the earth,—at all times maintain uprightness of life and conversation, that he that is of a contrary opinion may be ashamed, having no fault to find. "Let all bitterness, and wrath, and clamour, and evil speaking, be put away from among you," both in temporal and spiritual, in civil and religious affairs. Maintain an unruffled, a meek, a quiet spirit,—labour to separate yourselves from the spirit of the world, and be contented with nothing less than a constant and intimate communion with God, whose language is, "Walk before me, and be thou perfect."

Let us consider our privileges as believers,—the position we occupy as a people,—and the religious influence we ought to exert on society. We are called to purity of heart and holiness of life; we are placed as the light of the world,—we are commanded to let our light so shine before men, that they may see our good works and glorify our Father who is in heaven. Let the same mind which was in Christ Jesus be also in you; and, like him, be instant in season and out of season, always abounding in the work of the Lord. We must never lay down our arms until the last enemy is conquered,—we must never quit the field or relax our labours until our work is done; and that will not be until the world is converted. How many of your neighbours are perishing in their sins! How many heathen are walking in darkness and know not whither they are going! How many of your children are living without God and without Christ in the world! What need of prayer,—what need of self-denial,—what

need of holy diligence! O brethren, help in this great work. Let no one be at ease in Zion another day; let us begin in good earnest this very hour.

We "exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth."

Special attention should be directed to the religious instruction of the rising generation—a most important duty too much neglected. Among the youth of our country are its future Magistrates, Judges, and Pastors. Let Sabbath Schools be every where established and efficiently supported. In this the co-operation of parents is absolutely necessary. The reading of religious books, instead of books of fiction, should be actively and warmly encouraged. Religious reading nourishes and improves the moral as well as the intellectual man; without it religious experience is, in general, very superficial, and capacities for usefulness must be very limited, if not rolled up in a napkin. We cannot recommend too strongly to the youth of our Societies and congregations the standard religious works of the Methodist Connexion in Europe and America. They contain ample refutations of the writings of sceptics and infidels,—clear elucidations of Scripture doctrines and duties,—lucid developements and examples of Christian experience,—and various interesting Christian biography, adapted to all ages and circumstances. To be ignorant of such works is to incur a loss that can never be repaired, either in this world or in that which is to come. In order to be imbued with the spirit of departed saints, and to be animated by their examples, we should study their history and acquaint ourselves with their writings. Nor can we forbear to recommend most earnestly and affectionately to every Methodist family the excellent *Catechism* of our Connexion. In this little work the great doctrines and truths of our holy religion are made plain

to the capacities of children, whilst the youthful mind is led on to an acquaintance with the great mysteries of redemption, its connexion with man's duty, happiness and eternal salvation, together with a clear and comprehensive exposition of the evidences of Christianity and the authenticity of the Holy Scriptures. No Methodist youth should be suffered to grow up in ignorance of this invaluable summary of Christian divinity.

Inseparably connected with the religious instruction of your children stands their literary education. Education to the mind is what strength is to the body; it is its power to do good or evil; for "knowledge is power." To furnish the means of education to the rising generation, and especially to the youth of our own Connexion, we, therefore, consider our paramount duty as a Christian Ministry. In this we imitate the example of the venerable Wesley, as well as the Prophets of the Bible and the Fathers of the Church; and in this important branch of our duty, we entreat your active and continued co-operation. We are happy to be able to say that the buildings for the Upper Canada Academy are nearly completed. We trust the Institution will soon be open for the reception of pupils. We believe it will be the means of educating many who will become school teachers themselves, as well as of imparting a solid education, upon religious principles, to very many youth of the Province, especially of our own Connexion. In this great undertaking a very heavy expense has been incurred. A large debt still stands against the Institution; we confidently rely upon your intelligence and liberality to aid in the liquidation of this debt and in the support and success of the establishment.

The cause of Missions you have long regarded as the cause of God. The proof of its Divine character remains unimpaired,—nay, accumulates in strength and glory, by the success of every succeeding year's operations and labours. The work on the several Missions is in a prosperous state; at several of the Missions a considerable number of conversions has taken place. At St. Clair, where the Mission had been unsuccessful for two

years, a very gracious work commenced, and upwards of seventy children and adults have been baptized into the Christian faith, who furnish the evidence of a renewed life and turning from dumb idols to serve the living and true God, that the "Gospel has come to them not in word only, but in power, and in the Holy Ghost, and in much assurance." We rejoice also to be able to state that the collections and subscriptions to Missions last year amount to much more than those of the preceding year. We thank God, and we congratulate you on the success of this "work of faith and labour of love." We beseech you to abound more and more. The world is our parish. Co-operate with us, dear Brethren, by your prayers, your contributions, and your influence, and all the tribes of the wilderness and the scattered population of the new settlements shall be taught the way of life.

Whilst you contribute to send the Missionary to teach the ignorant and the destitute, neglect not the support and comfort of your Ministers at home. You will be pleased to learn that the deficiencies of the Preachers are far less the year past than the year preceding. Several circuits that were deficient the former year have paid the estimated allowances of their Preachers the last year; but on some others there is still a painful deficiency, and we fear a criminal neglect. How much better for several to *share* the burden, than for *one* to bear the *whole* of it. How much more reasonable and just for a number of individuals to contribute something additional, than for an individual Preacher to suffer the loss of a considerable portion of all his living. "He that is unjust in that which is least, is unjust also in much." We hope, brethren, this reproach will henceforth be wiped from every Circuit. If you want your Ministers purely spiritual men as they ought to be, and as we are resolved by God's grace to be, you ought to do what in you lieth to enable them to be so; that the wants of their families being regularly and duly supplied, they may be able to "lay aside all worldly cares and studies, and give themselves wholly to the ministry of the word, for the edification of the Church of God and the enlargement of the Redeemer's kingdom in the world.

The erection of a parsonage, or parsonages, on every Circuit, and the furnishing of Preacher's houses with heavy articles of furniture, will also materially contribute to reduce the current expenses of the Circuit, as well as to promote the comfort of the Preachers and their families, and to facilitate their removal from one Circuit to another.

The *influence* you possess is a talent entrusted to you, to be employed for Him who is to be our Judge. Let it be a savour of life unto life to all with whom you may have intercourse, by your spirit, your conversation and your life. Reprove vice affectionately but firmly, wherever you meet it; discountenance immorality of every kind; be active in every effort to promote virtue and temperance. On this point we gladly adopt the language employed in the last Addresses of the British and Irish Conferences, to the Societies under their care: "The use of ardent spirits has long been very injurious to public morals. To be 'temperate in all things,' you are well aware, is an injunction of divine authority; and we, as overseers of the church of God which he has purchased with his own blood, recommend a conscientious attention to our good old rule, '*drink no drams.*'"

Brethren, pray for us, that we may come among you in the fulness of the Gospel of peace, that the word of God may have free course and be glorified. Pray that the present may be a year of jubilee to our Zion. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and we pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.—The grace of our Lord Jesus Christ be with you. *Amen*"

Signed, in behalf and by order of the Conference,

WILLIAM LORD, *President.*
EGERTON RYERSON, *Secretary.*

THE ADDRESS OF THE BRITISH CONFERENCE TO THE CONFERENCE OF THE WESLEYAN METHODIST CHURCH OF UPPER CANADA.

Dear Brethren,

When we take a retrospective view of the great work which has been effected by the instrumentality of the Methodists, we see with pleasure, and with gratitude to God, that although the commencement of it was small as a grain of mustard-seed, the branches have been extending more and more widely, not only in Great Britain and Ireland, but on the continents of Europe, Asia, Africa, and America, and in several of the islands of the Pacific Ocean.

We have for many years heard with joy of the great and glorious work which the Lord has been carrying on in the United States; and also that he has been graciously pouring out his Holy Spirit on our colonial possessions in British North America, where several thousands of souls have been savingly brought to God.

When your respected Representative, the Reverend Egerton Ryerson, arrived in this kingdom, with proposals for a more intimate connexion between your body and the British Conference, we received him with pleasure; and after a mature consideration of the general principles which were proposed as the basis of union, of which, with some alterations, we approved, we appointed the Rev. George Marsden as our Representative to Canada, and as President of the Upper Canada Conference. The very kind and affectionate spirit in which he was received by you, and the cordial and unanimous manner in which the articles of union were adopted by your Conference, held in October, 1833, have laid the foundation for that union of the two bodies, which, we trust will be permanent, and signally crowned with the blessing of our God.

Our brethren, the Rev. Edmund Grindrod, and the Rev. Robert Alder, have returned in safety from their visit to you during your late Conference in June, 1834; and we are truly thankful to learn from their reports, as well as from your own Address, that the prospects of

the enlargement of the good work of our God are on the whole encouraging.

The population of your country being rapidly on the increase, we trust that you will endeavour to carry the glad tidings of salvation to the most remote settlers in the forests of Canada. The accounts which we have received from our brethren who have recently visited you, respecting your godly zeal, and the indefatigable manner in which you have already laboured among the new settlers for several years past, give us confidence, that, with the additional assistance which may now be offorded, you will leave no part of the wilderness unexplored, where any families can be found who need your spiritual help.

In all probability, thousands of families will, from year to year, leave our shores, and settle in the colonies of British North America. Some of those emigrants will doubtless be persons of piety; and some of them members of our own society. Such persons will of course seek for continued Christian instruction; and many of them, we hope, will unite with you in Christian fellowship. But thousands will reach your country who are totally careless and unconcerned respecting their eternal welfare. These will not first seek the shepherd; but the lost sheep in the wilderness must *be sought*, or there is reason to fear that many of them will perish.—Pursue, therefore, dear brethren, with renewed ardour, your itinerant labours; and endeavour to reach, not only every considerable settlement, but, if possible, every destitute family, in order to bring the wanderers back to God.

The access which God has given you to the Indian tribes is highly encouraging. Much success has been realized; and we gratefully acknowledge the divine goodness in what has been accomplished. But there are many thousands of Indians on your borders who yet require assistance, and to most of whom our way is graciously made plain. There appear, at present, to be such marked proofs of divine Providence in the openings for usefulness among the Indians, that we trust the set time is come for these wandering tribes to be brought to God.

Both among the new settlers, and among the converted indians, it is very desirable that, as far as is practicable Sunday, and week-day schools should be established: Where there are even but a few young persons, it will be of great importance to train them up in the fear of God. Through the divine blessing, the education of the rising generation in the principles of truth and piety will have a powerful and lasting effect on that class of persons who may settle in the remote parts of Canada; and instead of sinking into total indifference respecting their spiritual and eternal concerns, the salvation of God will be their portion, and future generations will rise up to be the faithful disciples of our Lord.

The necessity of educating the children of the Indian tribes is so universally acknowledged, and you have evinced such an ardent desire for its accomplishment, that we need uot urge you to encourage and support that important work. Even when it cannot be accomplished on an extensive scale, the Preachers who are labouring in the vicinity of the Indians, may have frequent opportunities of noticing the children of insulated families, and of giving them suitable advice and instruction.

It is very desirabie that, in your rapidly increasing population, the standard writings of our body should be extensively circulated. In the solitary and retired parts of the country, where families connected with you reside, they should be furnished with suitable books, that the young people may be trained up in Christian knowledge. And in the small villages and towns also, it is important that our members should be well acquainted with the writings of Mr Wesley, and with our other works, with a view to their increase in piety; and also, that by being well grounded in our doctrines they may be guarded against the subtleties of persons who may endeavour to draw them aside from those views of the truth, which we conscientiously believe to be most scriptural and useful.

There is another subject of much importance, which we also strongly urge upon your attention. The plan of your discipline having been deliberately considered, at the first Conference of your union with our body, and

having been confirmed by the unanimous vote of that Conference, we advise that no alteration of any considerable importance be made in that discipline, unless, after a full trial for a sufficient length of time, you shall find it absolutely necessary to propose some change.—We do not now refer to any of the essential articles of discipline, on which the union is founded, for those we trust will be strictly permanent; but we are of opinion that even in smaller points of discipline, it is not prudent to be frequently altering our modes of proceeding. The founder of Methodism said, "Do not mend our rules, but keep them." In your part of the world, it is of peculiar importance that the grand object of all our people, next to the salvation of their own souls, should be the salvation of the people around them; and that their minds should not be occupied with frequent discussions about changes in your discipline, which would occasion disputes and contentions, by which the peace of your societies may be injured, and the prosperity of the cause of God, in some measure, be prevented. By pursuing with simplicity and singleness of heart your one great concern, the salvation of immortal men, you will most directly and effectually promote the enlargement of the Redeemer's kingdom.

It has given us great pleasure to hear from our brethren who have visited Upper Canada within the year, that His Excellency, Sir John Colborne, the Lieutenant Governor of that Province, is so cordially disposed to promote the Christian instruction of the new settlers, and of the Indian tribes. It is cause of gratitude to God that there are now so many persons, high in authority, in various colonies of the British empire, who see the duty and importance of caring for the moral and religious interests of the people.

We greatly rejoice to learn that our brethren in Upper Canada are resolved to give themselves wholly to God and his work. In the midst of all worldly changes, and political contentions, it has from the beginning been our principle, according to the divine direction, to "fear God, and honour the King." Loyalty to our Sovereign,

and respect for those in authority under him, were invariably exemplified by the venerable founder of METHODISM; and the Conference strongly urges the same principle and practice upon all our members in every part of the British empire.

We have appointed our long-tried and highly-esteemed brother, the REV. WILLIAM LORD, to be President of your Conference for the ensuing year; whose residence for a season in Canada, and labours among you, we trust will be attended with the divine blessing. He possesses our most entire and affectionate confidence; and we strongly commend him to your brotherly regard and to your prayers.

And now, dear Brethren, we commend you to God, and the word of his grace. Though seperated in body, we are one in spirit. May our union, which we trust is of God, be permanent on earth, and eternal in glory.

Signed, by order and in behalf of the Conference,

JOSEPH TAYLOR, *President*,
ROBERT NEWTON, *Secretary*.

London, Aug. 13*th*, 1834.

ANSWER TO THE BRITISH CONFERENCE.

To the President and Members of the Wesleyan Methodist Conference.

REV. FATHERS AND BRETHREN,—We thankfully acknowledge your address, which has afforded us pleasure and edification. We have been cheered from time to time with the tidings of your prosperity, both in the home work and in your extensive foreign missions, even in the midst of unhallowed efforts to divide, to embarrass and to defeat. The Lord hath set before you an open door which no man can shut; and he will keep it open until *he* shall reign whose right it is.

During the past year we have had some increase in the number of our Church members. The excitements and agitations to which we referred in our last address, have in a great degree subsided, and, in general, we are blest with religious as well as civil tranquillity throughout this happy and flourishing Province. We believe there is an improved spirit of union and pious liberality in our Societies generally. Our Missionary collections and

subscriptions, during the Conference year just closed, amount to much more than those of the preceding year; and there is encouraging prospect that they will be considerably increased the present year. The Missions continue prosperous; a considerable number of conversions have taken place at some of the stations, and some new openings to hitherto untaught tribes have presented themselves. Of this part of the work, however, you will receive more ample information from your General Superintendent of Missions, to whose perseverance, fidelity and zeal, we cordially reiterate the testimony of our last address.

The completion of the buildings for our Academy has been delayed to a later period than was anticipated, for want of funds. We hope, however, to obtain relief from our embarrassments, and that the buildings will be completed and the Institution be put into operation in the course of a few months, provided suitable tutors can be procured. In the Academy buildings themselves one hundred and seventy pupils may be accommodated with board and lodging. We anticipate the greatest advantages to this Province, and to our Connexion especially, from this Institution. We have directed our President and Secretary to make application to you for a suitable Principal to superintend its operations.

To the many emigrants from the mother country, and especially to the professors and families of Wesleyan Methodism, we continue to direct our most anxious attention. Many of them retain their piety in all its simplicity and purity, and do honour to the Connexion and country from whence they came; and it is our fixed principle and purpose of action, to follow the emigrant and the new settler wherever he may fix his abode, and to make the ministrations of the word co-existent with the rising settlements of the Province.

We have unanimously and most earnestly recommended, and are determined to do all in our power, to circulate the standard works of Methodism as extensively as possible, and to encourage and promote the intellectual as well as religious improvement of our Societies and congregations.

We heartily respond to your parental suggestion and advice, to "pursue with simplicity and singleness of heart our one great concern, the salvation of immortal men;" and to preserve our Discipline as now established by the unanimous voice of both Connexions, "unless, after a full trial for a sufficient length of time, it shall be found absolutely necessary to propose some change." The minds of our people are now settled on this subject, and we wish them to remain so.

It affords us peculiar pleasure to add our testimony to yours, to the friendly and cordial co-operation of His Majesty's Representative in this Province in promoting "the Christian instruction of the new settlers, and of the Indian tribes." That co-operation we believe is duly appreciated generally; and throughout our Societies and the Province at large, there is a spirit of sound loyalty to His Majesty's Government and the unity of the Empire. And amidst the secular contentions of rival partizanship, we feel it our duty and special calling to "fear God and honour the King,"—to secure our own salvation, and the salvation of the people around us.

We tender our cordial and unanimous thanks for the appointment of our highly esteemed friend and brother, the Rev. William Lord, as our President, and that he has been sent to reside and labour amongst us for a season. His extensive travels and arduous labours in this Province have eminently and effectually contributed to strengthen and consolidate the union between the two Connexions; have afforded great satisfaction and edification to ourselves and our congregations; and have greatly advanced the Missionary cause. We earnestly and unanimously solicit his re-appointment as our President another year.

With you we can say, "Though separated in body, we are one in spirit. May our union, which we trust is of God, be permanent on earth and eternal in glory."

Signed, By order and in behalf of the Conference,

EGERTON RYERSON, *Secretary.*

Hamilton, U. C., June 16th, 1835.